

# METHODIST MAGAZINE,

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## Divinity.

A SERMON ON THE SPIRITUALITY AND TRUTH OF DIVINE  
WORSHIP.

*The substance of a discourse delivered at the dedication of the  
Methodist Church in Danville, Vt. Oct. 30, 1822.*

BY THE REV. W. FISK, A. M.

God is a Spirit; and they that worship him, must worship him in spirit and in  
truth. JOHN iv. 24.

(Concluded from page 90.)

THESE are some of the principal doctrines which we deem necessary to be preached and believed by those who would worship God in truth. We do not say, however, that all who are not believers in all those doctrines, as *expressed* above, will miss of Heaven. Yet we know of no one of them, that can, in *substance*, be dispensed with or denied, without *endangering* the salvation of the soul. Men may, and many do, from a fortunate inconsistency, bring into their experience and practice, many truths which they do not admit into their creed. For example, there are many that deny, in their creed, the defectibility of believers; yet, feeling their danger, they are careful to "keep their bodies under, and bring them into subjection," lest they should be finally cast off. Thus their experience and practice happily correct their creed. The same may be said in several other cases. Nevertheless, it remains a general truth, that a man's system of faith has a great influence upon his heart and life; and hence, "Take heed and beware of the leaven of the Pharisees and Sadducees," take heed and beware of errors in doctrine, is a very important and necessary caution. But,

2. The truth of God's worship relates, not only to what is to be believed, but also to what is to be experienced.

The adopting a set of articles into our creed, or giving our assent to them as truths provable from scripture, and according with the dictates of reason, is not sufficient, separately from a personal application of them, to effect any man's salvation. It is

one thing to believe a proposition, in morals or religion, and another thing to believe it *with the heart*. Not only must the judgment decide in favour of a doctrine, but the heart must feel it. When the man, not only believes the general truths, that men are sinners by nature, and exposed to the wrath of God, and that "Christ Jesus came into the world to save sinners," but also *feelingly* believes that he himself is the chief of sinners; that he is condemned by the law, and exposed to the wrath of God; and that, in Christ and in him only, he may find pardon and salvation, then his faith will be likely to have its desired effect upon his heart. He will repent of his sins, fly to Christ, plead his merits, abandon himself into his hands; and then, the Holy Spirit will seal the pardon of his sins, renovate his affections, and adopt him into Christ's spiritual family. This is what we call Christian experience. Now, and not before, the man is prepared to become a true worshipper of God. He has now that faith that works by love, that purifies the heart, that conquers the spirit of the world within, and the temptations of the world without. Consequently, his heart does not now give the lie to his creed nor to his profession. His creed says he is a sinner; his heart responds, I am the chief of sinners. His creed tells him, Christ is a Saviour; his heart replies, he is my Saviour, I feel him to be mine. He presents himself in the place of a worshipper, and his heart worships; his soul lies prostrate before God; and all within him loves and adores. He unites to sing, and his vocal praises are the true expressions of his inward joy and gratitude. In short, his body becomes the temple of the Holy Ghost, Christ is in him the hope of glory, truth is written on his inward parts, and the very nature of devotion is stamped upon his soul. He need not now ascend up on high, nor descend into the depths, to find Christ, for he is nigh him, even in his heart. He need not now go to Jerusalem nor to the mountains of Samaria to worship; for he fully comprehends this scripture, "He that worships God, must worship him in spirit and in truth."

If the man, who has had this experience, continue faithful to the grace given, his views of the provisions of the gospel will be enlarged, his faith will be strengthened, and all his Christian graces will be proportionably increased: till finally all that is sinful, all that is false, in his heart, will be purged out by the leaven of truth, and his whole soul will become sanctified thereby. This is agreeable to that prayer of our Lord for his disciples, "Sanctify them through thy truth; thy word is truth."

It is not contended, that every one who begins, in Christian experience, does persevere and increase in this experience, to the perfect grace just mentioned. It is a lamentable truth, that by far the greater proportion of professing Christians, and even of experienced christians, live much short of their privilege and duty. This is partly owing to a deficiency in their creed. They set



the standard of Christian experience too low. They do not believe in that perfection of Christian graces mentioned above. And since it is faith that purifies the heart, that purification will not, *cannot*, be effected, to any degree, beyond the extent of faith. This shows the necessity of a correct system of faith, in order to secure a complete and genuine gospel experience.—But another reason why this advancement in experimental truth is so seldom realized, is deficiency in practice. Which brings us to add,

3. The truth of worship relates, not only to what is to be believed and experienced, but also to what is to be done. And unless this part is connected with the other two, the golden chain of gospel truth, that binds the worshipper to his God, is broken. Neither his faith nor his experience can be perfected; therefore his worship becomes defective and false. Here we see the close connection between all parts of the system of devotion; and their mutual dependence upon each other. Without faith we can have no true experience, without experience we can have no true practice, and without practice we cannot perfect or retain, either our faith or experience. This is agreeable to the word of inspiration “How can ye believe, that receive honour one of another, and seek not the honour that cometh from God only?” “Faith, if it hath not works, is dead, being alone.” Seest thou how faith wrought with his works, and by works was faith made perfect?” “Seeing ye have purified your souls by *obeying* the truth,” &c.

If the sacred waters of truth flow into the understanding, and stop there, they all evaporate in a set of notions. If they are received into the heart by an experimental faith, and are stopped there, they become stagnant, and soon putrefy; but, if they flow out into the life, emptying themselves through all the different channels of Christian duties and active performances, then the spiritual circulation is complete—the purifying stream cleanses the soul, and by its constant flow, preserves it pure. Thus, as God is the source in which the springs of all true devotion are found, and from which they are communicated to the soul, so in acts of loving obedience, they must be returned to him again: for this is the requirement of God, that we “work out our salvation with fear and trembling,” in the same proportion as he “works in us, to will and to do, of his own good pleasure.” And in this way, all our acts must be done to the glory of God. “Whether, therefore, ye eat, or drink, or whatever ye do, do all to the glory of God.” So that in a certain sense, all the acts of a devout soul are acts of worship. They are performed with a devotional spirit.

But we cannot now speak of the acts of justice and mercy; of the various personal, relative, social, and moral duties of a religious life.

We come to speak of worship, properly so called. By which we mean, not merely that spirit of devotion with which the godly heart is possessed, but *that* spirit going out in *acts* of worship—the exercises of active devotion. For we have already seen, that active exercise is necessary to the reception and continuance of the spirit of worship. And the requisition of God in his word, makes such acts necessary. It is impossible, therefore, to worship God in truth without these.

Worship divides itself into private, social and public. I can dwell upon the two former but a moment.

By private devotion is understood those seasons, consecrated from all other employments, in which the soul in secret, engages in meditation, prayer and praise. The necessity for this is found in that command of our Saviour, "Enter into thy closet, and pray to thy Father which seeth in secret." For this there should be set times; for what is left for any time, will probably be performed at no time. "Stated seasons," says one,\* "for indispensable employments, are absolutely necessary, for so desultory, so versatile a creature as man." On this part of worship, I can only add, that in secret devotion, the heart should be honest before God; should seek to get near him, and hold communion with him; should be fervent, persevering, believing.

The propriety and necessity of social worship, is founded on that Old Testament scripture—"They that feared the Lord, spake often one to another;" and on that encouraging declaration of our Lord, "Where two or three are gathered together in my name, there am I in the midst of them;" and on many other scriptures. This worship is performed in families, in private circles, and in social meetings for religious conversation, prayer and thanksgiving; and affords the advantage of mutual edification, by the united devotion of a number of individuals. The principal thing to be observed peculiar to social worship, is a union of design, of feeling, of faith and of exertion. Unless this union can be secured, social worship cannot be performed in truth; for indeed, without this it is not social—it is disunited, it is discordant. Such devotion gains nothing, but rather loses, for being performed in the presence of a number. But when this union is effected, the time, the place, the mode, are of but little consequence.

But we hasten to speak more largely upon public worship. We have already seen that the worship of God consists in the right dispositions of the heart, and proper exercise of mind, rather than in any outward peculiarity of time, form, or place. But we have also noticed, that, though the acceptableness of worship was to be determined by the frame of the heart, yet this did not render any outward form or place useless. And that form must be a concerted form, that place must be a concerted place, that time must be an appointed time.

\* Miss H. More.



So far as the form of worship is not clearly pointed out in the scriptures, so far every church has a right to fix its own forms, and establish its own regulations. And it is worse than vain—it is wicked, in Christians, to have uncharitable contentions and variances with each other, about forms which they only *infer*, are fixed in the scriptures. It is very evident that the Holy Spirit left many things of this nature undefined, that the church, among all nations, and in all ages of the world, might, in some measure, accommodate its forms of discipline, and modes of worship, to the peculiar circumstances in which it might be placed. But it may be observed, that, since the form is serviceable only as it tends to keep up the spirit of devotion in the heart of the worshipper and extend it to others, that form which will best secure these objects is the best. The leadings of God's providence, corroborated by the test of experience, ought to direct in this matter. These have been the guide in establishing the forms of worship in our church. And since we have found our course a profitable one, we are not disposed to alter it, though it may be thought objectionable by some. Our lively exercises in devotion on the one hand—our fervour and zeal—our hearty accordance of soul, and sometimes of voice, may be thought by some to savour of enthusiasm; but this is to preserve us from dead formality. Our regularity, on the other hand—our strict attention to order and method, may be thought by others, to savour of bondage; but this is to preserve us from disorder and confusion.

It is for the reasons given above, viz. the guidance, of God's providence, and the test of experience, that we still continue our warm and zealous method of preaching—our frequent appeals to the passions, and direct assaults upon the heart of the hearer. This was the method so successfully practised by WESLEY and WHITEFIELD, and which has been crowned with so much good, in the hands of their successors. Not that we exclude from our theory or practice, the necessity of enlightening the mind, and informing the judgment. Our ideas on this point have been sufficiently explained, in our first proposition. But experience proves, that the passions, like a strong man armed, keep the palace of the soul, even when the mind is well informed. So that the plainest and most experimental doctrines, proved by a course of cold reasoning, are not apt to affect the heart. You may convince men's understandings a thousand times, and if you do not make them feel you have gained little or nothing. The heart is bound up in the world—it is settled down in its own corruptions—it is bound to earth by numerous sensual ties, and carnal attachments; and can light in the understanding move it? No: the citadel itself must be attacked. The *sharp two edged sword* must be *piercing*—it must not only *divide asunder the soul and spirit*, but also *the joints and marrow*—it must cut its way to the *thoughts of the heart*.

The stupid feelings must be aroused, the fears alarmed, the sympathies touched, the false foundation shaken, the prospect of a better good exhibited, and the hopes of escape encouraged. This course of preaching, when directed and assisted by proper instruction and sound doctrine, will not fail of success—it has not failed of success—it cannot fail of success.

If others do not choose to follow our forms, we do not reprobate them. We only wish the privilege of worshipping in that way in which God owns us. We cannot however, forbear expressing our increasing confidence in our method, when we see others, so generally, beginning to copy our example. Our forms are now substituted or closely copied, by those who once were strongly opposed to them. Those who complained that our strict method was a yoke of bondage, are now becoming *methodical* themselves; and those who condemned our lively devotions and peculiar forms, as irregularities, are adopting the same in their own worship. This leads us to conclude, that our forms are founded in the fitness of things; and are found useful by the common experience of Christians.

Public worship must not only have its form, it must also have its place. What this place shall be is not pointed out in the word of God. We learn however, from the subject before us, that the place is not essential. Our Lord and his apostles, preached in the grove, the temple, the synagogues, the public schools, in private houses, upper chambers, by the water side, and in every place where they could get hearers. Convenience, however, requires that there should be some place properly fitted up for this purpose. This has a tendency to cause a more general attention to public worship; and to make that attention more regular and uniform. The Jews, after their restoration from their Babylonish captivity, had synagogues erected in every city, where the law was regularly read and expounded. This, it is supposed, more than any other means, contributed to preserve them from falling again into idolatry; a sin to which they had before been extremely prone. And it is this regular attention to public worship in our land, that preserves us, if not from pagan idolatry, at least, from an indifference to all religion: which indifference is worse than some of the better modifications of paganism.

The first Christians, it is true, had not regular houses of worship. This, their outward circumstances, their poverty, and the malice of their persecutors, would not permit; but at a very early age of the church, we hear of their having houses of worship. And they have been common among Christian worshippers ever since.

Houses of worship should be comfortable, but they should be plain. All useless show and parade about a house of God, is so far a departure from simplicity and truth. They have a tendency to divert the mind from what is spiritual, and interest it too much in outward things. The dedicated temple is worshipped, and the



God to whom it is dedicated is forgotten. The pride of the heart is fed, and the flame of devotion is put out. This is not all, such needless expense might be better laid out. Houses might be built, and the gospel supported, in destitute places. Charitable institutions might be aided. Missionary operations among the heathens might be assisted. It is a truth, that ought to be spoken to the shame of the Christian world, that there has been expended uselessly, and worse than uselessly, on houses of worship, money enough, with the ordinary blessing of God, to evangelize the whole pagan world. And is God pleased with such costly devotion? No: "Dearer to him is the prayer of the poor."

I would not however, advocate the cause of indolence and covetousness, in building houses of worship. They should be finished, and comfortably finished, and kept in repair. To withhold what ought to be appropriated in building, or finishing, or keeping in repair, the house of God, is idolatry—for "covetousness is idolatry." Yea, in this case it is worse—it is sacrilege. It is taking what of right belongs to the temple of God, and dedicating it to mammon, that great idol of the professed Christian world. If I were to describe a house in a few words, that I think would be suitable for the worship of that God, who "dwelleth with him that is of a contrite and humble spirit," it should be, not showy, but decent and plain; not sumptuous, but comfortable; not rough and uncouth, but neat and well constructed—in short, to give you a specimen at one view, having a suitable reference to the size of the congregation, it should be much such a house as this, which we are now consecrating, save that, if the habits and liberality of the people would permit, I would leave off the doors from these seats, and invite in from the highways and hedges, the poor, the halt, and the maimed, to come and hear the gospel, "without money and without price."

Once more. The public worship of God must have its appointed time. And for this purpose, God, from the creation, set apart one day in seven. It is true, the Christian churches, though they observe the same portion of time, are not sure that they observe the same day of the seven, with the ancient institution. The universal practice of the primitive church, and the general practice of the church in all ages, authorize us to observe the first day of the week, as a day of worship. This is the weekly festival of our Lord's resurrection; and is hence called the Lord's day.

On this day especially, men ought to calculate as certainly, as regularly, and as promptly, to attend the public worship of God, as they calculate to go about the concerns of the world on the other days of the week; and, as far as circumstances will permit, they should, on this day, have their families at the place of worship. Many people among us are culpably negligent in this respect. The impiety of some keeps them at home generally;

their indifference and irregular habits keep others at home frequently; and the sloth and indolence of many, make them tardy and behind the hour at the house of God. Is this worshipping God in truth? We may here add, that the public worship of God is not confined to the Sabbath. Paul exhorted Timothy in preaching the word, "to be instant in season, and out of season." That is, not only at stated and regular times, but at every time when the situation and circumstances of the people should permit or require it.

III. We come in a few words, to confirm and enforce the doctrines of the two foregoing propositions, by the introductory clause in our text—"God is a Spirit." A clause that conveyed no new truth to the woman of Samaria—nor did our Lord design this. He only made use of this acknowledged truth, to prove and enforce the doctrine that he was now teaching. For the same purpose would we now use it.

1. "God is a Spirit," and therefore cannot be pleased with any of the outward forms and circumstances of worship, in themselves considered. They are serviceable only as they are calculated to assist the spiritual worshipper himself, or produce an effect upon the minds of others. So far God is pleased with them. But, abstractly considered, what are outward things to a spiritual being? If he were a God of a material form, if he were a God of sense, then his senses might be delighted with sensible objects and sensible exercises; but not otherwise.

2. God is every where, and since he is a Spirit, he is every where with his spiritual presence; and therefore every where as an object of worship. Of this, the ancient Israelites seemed not to be fully aware. God, in their estimation, was only there as an object of worship, where he made himself known by some outward and extraordinary sign. Hence, after Jacob had had those remarkable visions, when he slept at Bethel, he exclaimed, "Surely, the Lord is in this place, and I knew it not. How dreadful is this place! this is none other but the house of God, and this is the gate of heaven!" He thought there was something peculiar in the place, in consequence of which God ought more especially to be worshipped there. So the Jews worshipped in the tabernacle, and afterwards in the temple, because God visibly revealed his glory there in a pillar of cloud or of fire; and because the divine Shekinah, or visible glory of God, constantly beamed forth from underneath the wings of the cherubim over the mercy seat. So the Samaritans worshipped in mount Gerrizim, because there the ancient patriarchs built altars to God, and because there, when the children of Israel had passed over Jordan, six tribes stood to pronounce the blessings of God upon the people.

Indeed, God's more usual method of revealing himself to his people under the former dispensation, was by some outward manifestation; by some extraordinary visible sign; and this was



necessary to prepare the way for that extraordinary manifestation of God in the flesh, in the person of Jesus Christ; who was God with us—who was Divinity miraculously revealed, through a human medium; and this put an end to manifestations by signs. Now a new system of worship was introduced. And hence, Christ says to the woman—"The hour cometh, and now is," already the bright, the spiritual dispensation is opening, "when the true worshippers shall worship the Father in spirit and truth." That is, shall worship him by a direct communion of Spirit, without any outward sign; and because his spiritual presence is every where, shall worship him every where. Every place may now be a Bethel, may be the "house of God, the gate of heaven," to the soul; and every soul may be the temple of the Holy Ghost.

Now the outward senses are not affected by outward manifestations, but the senses of the soul are more clearly opened. "All (spiritual and true worshippers) with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." "The Spirit itself beareth witness with our spirit, that we are the children of God." The communication between God and the soul is direct. God only speaks to the soul; and the soul holds sweet converse with God. And thus the devotion of the soul is spiritual. "Impossible," say you, "for the mind to receive impressions, except through an outward medium?" By no means impossible; for "God is a Spirit." This is the reason why the worship of God *can* be spiritual; and it is the reason why it *must* be spiritual and true.

3. "God is a Spirit," and therefore cannot be deceived by any outward ceremony, or formal pretence of worship, in which the heart is not interested. Neither can he be deceived by any intellectual exercise, or sympathetic excitement, which does not spring from a spiritual experience. Such *apparent* devotion, such *specious* exercises, do but deceive the worshipper, not God. "Man looketh on the outward appearance, but the Lord looketh on the heart." And he clearly discerns and accurately distinguishes, all the different workings of the heart. If that is right, all is right; but if that is wrong, all is wrong. Finally, we maintain and enforce the necessity of all that we mean, by inward religion, experimental grace, spiritual devotion, and communion with God, from this one position—"God is a Spirit."

To conclude. I have given you, as far as I understand them, and as far as was practicable in one discourse, the general outlines of these principles of worship, which will be insisted upon, and practised in this house. You, who are expecting to make this your stated place of worship, will now be able to judge

whether you shall be satisfied therewith. We hope that you will not reject these principles, till you have given them a candid and careful examination. This is an age of novelty and of innovation in religion. But we wish to adhere to the *old way*, and walk in the *old paths*. It is true, Methodism is a modern name, but we stand ready to vindicate the principles here laid down, as the principles maintained in the orthodox church, in all ages. Principles, in the preaching and practising of which, thousands have been saved. And we hope those who worship in this house, will be added to the number. It is for this purpose it has been erected. And we hope this will be the aim and design of all who assemble here. If any assemble here for any other purpose, we expect they will be disappointed. We have no splendid forms, to gratify the pride or please the fancy of our hearers. We cannot entertain you long with mere theoretical divinity, which only gives exercise to the intellect, without affecting the heart. We cannot encourage you, that the deadness of the form, and the coldness of the manner, will make our chapel a comfortable place, in which to doze away an indolent hour, on the Lord's day. In short, we enter into no engagements, on the score of splendid sermons, and learned harangues; but we promise to do what we can to follow the heart through all its deceptive windings, and drive it from all its lurking places. We wish to tear away all your vain excuses; to invite you to action, by all the *terrors of the Lord*; and allure you by all the promises of the gospel. We would "set before you, life and death, blessing and cursing;" and urge you, by every consideration, to "choose life that you may live." And if, as we confidently hope, any or all of you should become true and spiritual worshippers, we will endeavour to aid you, together with all who may now be of that character, through all the course of true and spiritual devotion—to help you to higher and still higher attainments in grace, till we can "present every man perfect in Christ Jesus."

Finally; in the name of that God, to whose worship we now dedicate this house, and whose aid we humbly supplicate, here we erect the standard of *Christ crucified*; and, by the grace of God, while we occupy this consecrated pulpit it shall never be removed.

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## Biography.

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MEMOIR OF THE REV. LOUIS R. FECHTIG.

BY THE REV. JAMES M. HANSON.

LOUIS R. FECHTIG, the subject of this brief memoir, was born October 23, 1787, in the city of Philadelphia. His parents were respectable members of the Lutheran Church. While in his child-



hood, the family removed to Hagerstown, Washington county, Maryland. At a suitable age, Louis was put to school, where he acquired all the rudiments of a good English education. Like youth in general, he was carried forward in the career of vice by the impulse of corrupt nature; seeking pleasure in the deceitful and seductive objects and scenes of a wicked world. His youthful sports and follies, however, were not permitted to pass without occasional and timely interruption from the Spirit of God. He was repeatedly and powerfully convicted for his sins, and induced to form resolutions of amendment. But being ignorant of God's method of saving sinners, or of the true nature of gospel salvation, his firmest resolutions were broken almost as soon as formed. Thus held under the empire of the prince of darkness, did our brother remain until in the sixteenth year of his age, when God caused the light of his glorious gospel to break in upon his youthful mind, delivered him from *the bondage of corruption*, and *translated him into the kingdom of his dear Son*. It was on a Sunday afternoon, when he and several of his companions had set out upon a thoughtless excursion into the country, that he was met by the merciful Friend of sinners, and an effectual check given to his further progress in vice. In passing along the street, their attention was arrested by the sound of preaching.\* They mutually agreed to turn in and listen for a few minutes, and then proceed on their way into the country. But God had other designs in regard to young FECHTIG; the word was carried home to his conscience, by the power of the Divine Spirit. It exposed to his view the horrible turpitude of the very thoughts and intents of his heart. While he felt that he was a lost sinner, he saw that the precious blood of Christ held out the only means of escape from the insulted justice of God; and that there was no time to lose in resorting to the means thus presented. He left his companions to pursue their contemplated excursion, while he returned home, to weep in secret before his God, on account of his sins.

For some time he remained in deep distress of mind, pouring out his soul at a throne of grace, in *strong cries and tears*. He read the word of God, and availed himself of every opportunity he could, of attending the preaching and prayer meetings of the Methodists; but found not the peace he so ardently sought. The light of divine truth continued to shine upon his mind with increasing evidence, but seemed only to lead him into fuller discoveries of the depth of his corruptions, the enormity of his guilt, and the imminency of his danger. He read that by grace he must be *saved through faith*. He was told to believe on the Lord Jesus Christ, and he should be saved; but that peculiar act of the mind which he saw the Scriptures required, to which he had been frequently exhorted, and which he acknowledged to be indispensably

\* The preacher was Rev. Robert R. Roberts, now one of the Bishops of the Methodist Episcopal Church.

necessary, he could not comprehend. He at length began to pray to God to show him what was implied in *believing with the heart unto righteousness*, and it was not long before his prayers were answered. Under the preaching of the word by the Rev. WM. RYLAND, the scales were removed from his eyes, and he saw that Christ was willing to save him—to save him even now; and in this view he was enabled to throw himself into the extended arms of Divine Mercy.

Having thus obtained *redemption in the blood of Jesus, even the forgiveness of sins*, our beloved brother conferred not with flesh and blood as to the most proper and effectual means, by which to retain and perfect the work of God in his soul, but as a dutiful child of grace, immediately attached himself to that religious denomination, through whose instrumentality he had been brought to the knowledge of the truth, and whose members were in possession of *like precious faith* with himself. The members of the Methodist Church, were at that time in Hagerstown, few in number, and feeble in influence. Vanity held them in contempt—bigotry cast out their names as evil, and blind malice persecuted them. They had no house of worship, but like the primitive Christians, they assembled in each others private dwellings, where they *prayed and sang praises to God*, and strengthened each others hands in the good cause in which they had embarked. While they were thus employed, Satan and his agents were not idle. Their meetings were much thronged with curious spectators; some merely to gratify an idle curiosity, some to laugh and mock, and others to gain the greater credit to the slanderous tales which they were in the habit of propagating: nor were there wanting *sons of Belial*, to annoy and threaten those unoffending professors of religion, who were striving to *worship their God in the beauty of holiness*, and to walk before Him in simplicity and truth. For a youth at the time of life when the world is rising to his view in all the freshness of its charms, and before his heart has been assailed by the arrows of adversity, to forsake at once all the sinful pleasures and enjoyments within his reach, and to attach himself to a people despised for the purity of their principles, and the strictness of their lives, argues that he must be in possession of a large portion of that Spirit that moved the leader of God's ancient people to *choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season*. When the deceitful attractions of the world were the most powerful, and most fitly calculated to draw him into the habitual practice of every vice, he gave up all for Christ, and rejoiced that he was accounted worthy to suffer reproach for *His name*. It was not long after he attached himself to the little Society in Hagerstown, before he was appointed their leader; in which capacity he acted until the Great Head of the church called him to act in a sphere of more extended usefulness to his fellow creatures.



While attending to his duties as a Class leader, he was suitably exercising and maturing those gifts and graces which were afterwards to be employed in the awakening of many, and to the edification and comfort of thousands. Such was the correctness of his deportment, the steadiness of his habits, the devotedness of his life, and the zeal which he manifested for the glory of God, that while he secured the highest confidence and esteem of his class mates, he induced some of his bitterest enemies to respect his Christianity. His brethren witnessing in the effects of his zealous efforts, encouraging signs of future usefulness, applied and obtained for him from the preacher in charge, a license to exhort; and not long after he was recommended to the Quarterly Meeting Conference, as a proper person to be licensed to preach the gospel of Christ. The recommendation was received unanimously, and he was licensed accordingly, March 16, 1811.

Being now at liberty to extend his labours, he soon evinced that loving ardour for the salvation of souls, by which he was afterwards distinguished. His Sabbaths, with every hour he could conveniently spare from the duties of his secular calling, were taken up in holding prayer meetings, meeting class, and dispensing the precious word of life to the people of different neighbourhoods. Alike indifferent both to the applause and the censures of the world, he, like his Divine Master, *went about doing good*. He set his face against vice in all its forms, and reproved it both in public and in private, in a tone which, while it showed the deep abhorrence in which he held it, sometimes provoked the resentment of the ungodly, and drew from them threats which they never were permitted to execute. Thus did our brother continue for about twelve months, labouring with his own hands—ministering to his own wants—contributing a liberal share of pecuniary support to the cause of Christ, and publishing the *glad tidings* himself *without money and without price*. But becoming fully persuaded in his own mind, that he could be much more useful by giving himself up exclusively to the work of the ministry; and being strongly urged to that course by some of his ministerial brethren, he offered himself to the Baltimore Annual Conference, held in Leesburg, March 20, 1812; and was received, and appointed to labour that year on Connelville Circuit.

From the year 1812, until the year 1819, he was appointed to labour in the following places:—Connelville, Pittsburg, Baltimore and Annapolis. His active spirit, his deep piety, his burning zeal, and indefatigable industry, not only secured for him the lasting friendship and esteem of the *friends* of Zion, but rendered him a most useful instrument in extending the interests of the Redeemer's Kingdom. As a proof of the high consideration in which his talents for usefulness were held by the Conference, during the first seven years of his labours as a travelling preacher,

we have only to reflect that those seven years were devoted to four places, three of which were equal in importance and respectability, to any within the gift of the Conference. In March 1819, He was appointed to the charge of Greenbrier (now Winchester) district. With his usual zeal and industry, he entered upon the duties of his laborious appointment. On this district he spent four years of excessive labour and toil. Not satisfied with performing the labours expected from him at his regular appointments, he would often employ the intermediate days in assisting the Circuit preachers at their appointments, or in making and filling appointments for himself. How he acquitted himself as a Christian, a Minister, and a Presiding Elder during the above four years, thousands who still deeply mourn his death, could now be called to testify. Well does the writer of this imperfect sketch remember how forcibly he was struck with an observation made by a young preacher, concerning our departed brother, while his character was passing the ordinary course of examination before the Conference. "Brother FECHTIG's zeal and industry" said he, "know no bounds; he goes like a burning torch around the district." In 1821, making up his mind to exchange a single for a married relation, he paid his addresses to Miss ALUNDA HARRIS, living in the neighbourhood of Shepherdstown, Jefferson county, Virginia, a respectable young lady, and member of our church, to whom he was joined in matrimony, February 26, 1822. Theirs was an union of hearts, and of interest, an union productive of the highest state of connubial happiness; but it was also of short duration. It was but a little over eighteen months after their marriage when death severed the cord which bound them together, and thus deprived the church of one of her brightest ornaments, and left a widow to mourn the loss of the best of husbands.

At the Conference in 1823, he was appointed to succeed Brother S. G. ROSZELL in the charge of Baltimore district. To this appointment he had serious objections; but regarding the voice of the Conference as the voice of God, he consented. Immediately after Conference, he removed Mrs. FECHTIG to Baltimore city, and with firmness and zeal, entered upon the duties and labours of the most weighty and important district belonging to the Conference. As on former occasions, his labours were in most places crowned with success—his zeal appeared to increase with the increasing demands which were upon him. His labours were such as a constitution less vigorous than his own could not have sustained, and to which a mind less determined on its object would not have submitted. His camp meetings, of which he held several during the summer, were made a peculiar blessing to the district. His pious and zealous efforts on those occasions, were particularly owned and blessed by the Great Head of the Church; and while he was eminently contributing to the joy and comfort of thousands, the Head of the Church did not neglect



to reward him richly in his own soul. At one of those meetings in particular his spirit seemed to be almost carried out of its earthly mansion, when to a friend he observed, "I feel as though it would not be long before I shall join the blood washed throng, in praise to God and the Lamb for ever and ever." Whether this was uttered from some strong presentiment of an early removal to the Church triumphant, or whether he spoke from an ardent desire to participate in the joys of the saints in light, we do not pretend to say; but one thing is certain,—the event has remarkably verified the prediction.

Early in the month of September he went with Mrs. F. on a visit to her father's, intending to leave her for a few days to enjoy the society of her friends, while he should return to his district and attend to one or two appointments. But God had otherwise determined. When he reached Washington city, where he had a Quarterly meeting appointed, he was heard to complain of unusual weariness and fatigue, which he attributed to the jolting of the carriage over the rough road that he had travelled, but which was perhaps a premonitory symptom of the fatal disease which ended his laborious and useful life. The indisposition of the stationed preacher left our brother to perform nearly all the labour of the Quarterly meeting, which tended perhaps considerably to accelerate the progress of a disease that had already taken hold upon the system. On the Sunday of this meeting he preached twice, held the lovefeast, and administered the holy sacrament to a numerous crowd of communicants. In every part of the service his spirit seemed to be raised to the highest pitch of devotion; but especially while distributing the consecrated elements, did he appear to be in a rapture of joy. His countenance, his language, and his attitude, all bespoke a happy soul, standing as it were, on the threshold of glory, and only waiting the divine summons to join the songs of the blessed.

Some of his expressions on that occasion will never be forgotten by those who heard them. After ascribing glory to God repeatedly, he added, "O, how I love the word glory; to me it is one of the sweetest words in the English language." Again pointing down to the altar on which he was standing, he exclaimed, "O what a good place this would be to die, and from here go straight to heaven;" and then added, "My brethren, I feel as if I wanted to drink the new wine of the kingdom with you around our Father's throne." When the sacramental service closed, he returned to Brother PALMER's, at whose house he had put up, apparently much fatigued, and somewhat complaining. The family learning that it was his intention to preach again in the evening, endeavoured to dissuade him from it. His reply was, "there is no one else to do it, and I cannot neglect my Master's business." He accordingly preached, and it was his last sermon. On his return from the meeting he was taken with a slight chill; but not apprehend-

ing a serious attack, he retired to bed without using any remedy. In the morning, though he still continued somewhat indisposed, he insisted on accompanying Brother PALMER on a visit to two sick persons. With some degree of hesitancy, Bro. P. consented, and thus gave him an opportunity of discharging his last friendly office as a Christian Pastor, in pouring out his prayers by the bed of affliction. On their return it was found that his fever had considerably increased, and that the disease had assumed an aspect calculated to excite some degree of alarm. Brother P. now proposed to call in a Physician, and kindly offered to procure the best medical assistance which the place would afford; but not being himself aware of any great danger, the call for a physician was postponed for some hours longer. At length Dr. SIMM was sent for, who exerted his utmost skill and industry to preserve the life of this esteemed servant of God, and for some days the effects of the treatment were highly flattering; but such was the violence of the disease as to resist the power of medicine. If the unremitted attentions, the prayers, and tears of the pious family where our brother lay, could have prolonged his useful life, he had yet lived; but God had determined that he should *rest from his labours*.

In his severest sufferings he was patient, composed and resigned; and his confidence in God was unshaken. The inward witness of the Spirit was clear and direct, and he viewed death as the entrance to an eternal weight of glory. A near friend, while beholding his sufferings, observed to one who was sitting in the room, that it must be an exceedingly difficult thing to repent on a dying bed. This remark he overheard, and not knowing but it might have been intended to have some allusion to him, he smilingly replied, "O, sir, that's not to do now, that was done years ago." To a female friend who was sitting near him he said, but a short time before his departure, "I feel like living for ever;" and just before the welcome messenger arrived, he called one of the preachers, who had called to visit him in his afflictions, to his bed side, whom he addressed to this effect, "You have been my true yoke fellow—we have laboured together—I am now about to leave you. Such is the nature and state of my disease, that I find I must sink beneath it. But I can assure you that that gospel which I for years have been striving to preach to others, is now my comfort and support." After this he spoke but little. His strength continued to fail—his countenance, though placid and joyful, began to assume the image of death.

While his weeping friends stood around his bed, he sweetly sunk into the arms of death, in full hope of immortal blessedness, September 25, 1823, between three and four o'clock, P. M.

"Soldier of Christ, well done,  
Rest from thy lov'd employ;  
The battle's fought, the vict'ry's won,  
Enter thy Master's joy."



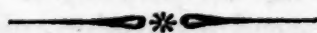
To those who were personally acquainted with our Brother FECHTIG, there will appear nothing in the preceding account like exaggeration. While they retain any sense of the value of true religious and ministerial worth, they cannot but fondly cherish the memory of their departed friend, and adore that Almighty and Paternal Goodness which bestowed upon the church for twelve years, the labours of so good and faithful a servant. As a Christian he was strict and exemplary in his life, deep in experience, and truly devoted to God. In the whole of his deportment the graces of the Divine Spirit shone with peculiar lustre. His heart ever seemed to beat in perfect unison with every precept of the word of God. In private and daily intercourse with his friends, he was mild, courteous, affectionate and unassuming. In conversation he was chaste, easy, intelligent, and unobtrusive. In touching upon the characters of absent persons he was remarkably guarded, always acting under the wholesome authority of that much neglected precept which says, *speak evil of no man*. In families where he lodged he affected no airs of conscious superiority, nor was he ever known to be guilty of a fawning and dastardly acquiescence in any thing he knew to be wrong. He received the attentions of his friends, with such marks of modest and undissembled gratitude as always left upon their minds a favourable impression, and made his company not only agreeable but highly desirable.

As a Christian preacher he was sound in the faith, pre-eminent in zeal, and indefatigable in efforts. It may truly be said of him that he was *mighty in the scriptures*; a workman betraying no cause of shame in his sacred profession, *rightly dividing the word of truth*.

He was deeply read in Ecclesiastical history, a subject of which he was particularly fond. In practical and experimental divinity he was excelled by few of his brethren. Religious controversy he viewed as highly dangerous to that divine charity which more than any other principle ought to characterize the true minister of Christ; yet where the cause of sacred truth was thought to require it, he never declined bearing the fullest testimony against error, in whatever shape it might appear, or from whatever quarter it might proceed. In study he was close, systematic, and persevering. In reading he showed great industry, and a just discrimination and taste in his selections; and thus was he enabled in a few years, to acquire a greater fund of useful knowledge than superficial and desultory readers generally do in half a century. His principal trust, however, as a preacher, was not in book knowledge, but the unction of the Divine Spirit. He fully believed that the faculties of the true minister of Christ were in a high degree dependent upon direct and immediate assistance from above; and hence to much reading and deep thought, he united much fervent prayer. From his closet, when it was practicable,

would he repair to the pulpit, to shed upon his audience that light, and warm them with that heat, which he had just derived from the Sun of Righteousness.

As a Presiding Elder in the Methodist Episcopal Church, he will be held in affectionate regard by those of whose labours he was called to take the oversight. Instead of betraying any symptom of that lordly superiority to which some might have been tempted by superiority of office, he was always particularly careful to let his brethren see and feel that he was willing to be *the servant of all*. To the young preachers in his district he was a pattern of ministerial gravity, zeal, and disinterestedness. To the aged preachers he was respectful, attentive and indulgent, ever evincing a readiness to appreciate former services, and to sympathize with present infirmities. In the administration of discipline he was cool, deliberate and mild, yet firm and fixed in his decisions. As a member of the Baltimore Conference he was highly and deservedly esteemed by his brethren. To the eye of the Conference, as well as to the eye of the public, he, throughout his ministerial life, presented the pleasing picture of a blameless reputation; a reputation that shall live and be respected while memory holds its seat in the minds of the present generation. That he should have been cut down in the vigour of life, and in the most flattering prospects of unusual success, has appeared to many of his friends an unaccountable dispensation. But let none arraign the wisdom of Divine Providence, nor presume to say to the Great Disposer of events, *What dost thou?*



## The Attributes of God Displayed.



### LOSS OF THE SHIP PARIS.

THE loss of the ship Paris, from this port, on the French coast, has excited much interest, and we are pleased to furnish from a late Connecticut paper, the following particulars of the event, as related by one of the passengers to his brother.—*Religious Chronicle*.

*Paris, Nov. 20, 1823.*

“LONG before this reaches you, you will have heard of the dreadful catastrophe which terminated our voyage—want of time more than any thing else has prevented my writing to you before. From the time we left New-York until the 29th of October, we had more or less adverse winds, with the exception of eight or nine of the first days, during which the wind was tolerably fair. In the night of 29 to 30, we succeeded in beating round the Scilly Islands, and getting into the channel, when we had a fair though light breeze, which lasted a great part of the day. In the evening we had rather squally weather, the wind more ahead: however, we expected to get into Havre with the morning's tide of Friday



31. But how vain are human calculations.—About midnight commenced one of the most violent gales which has been experienced on this coast for twenty-five years. I had been sometime in bed as well as the passengers—about two in the morning, E\*\*\*\* awoke me, saying it blew very hard, and I found the ship rolled most terribly. Nothing was heard at that time (for the passengers were generally asleep) but the most terrific howling of the wind, as it passed the spars and rigging of the ship, and the already hoarse voice of the Captain, (hardly distinguishable) repeating every moment, “how does she head?” I dressed myself as quick as possible and ran upon deck; nothing was to be seen, so totally dark was the night. The rain, accompanied by heavy hail, fell in torrents: our good and brave Captain, who was obliged to face the storm, had his face cut with the hailstones, and was perfectly drenched with the salt as well as fresh water; while standing in the companion-way, a blast more severe than before struck the ship, and parted the fore and mizen topsail sheets which were connected by heavy chains—for a moment the light emitted by the breaking of these chains, permitted me to see the sea in all its terrific majesty. A wave at that moment broke over the ship, and to avoid a second drenching, I went down into the cabin to await the morning; there I found most of the passengers already out of their births, some cheerful, others crying. Our Captain came down a moment, wrung out his coat, took a glass of porter and a biscuit, told us not to be afraid, as it was only a slight squall, and again hastened upon deck. The gale however continued to increase, and early in the morning I assisted E\*\*\*\* in going up into the companion in order that she might have an opportunity of seeing what I had never before seen, “the waves rolling mountains high.” She was soon satisfied with the sight, and went below, where we remained till about ten o’clock, when I again went up and was immediately ordered down by the Captain, who said he wanted no passengers upon deck. This a little frightened me, and I looked about me—what was my astonishment, when I saw as it were towering over our heads the high rocks of Alderney! I then went down to inform E\*\*\*\* of our situation—the Captain followed me, and examining the chart, thought it could be no other than the island of Alderney, for the weather was, and had been so thick that we could hardly discern for more than a mile. He told me our case was a most desperate one; the storm, together with the current, had forced us into the worst situation—that there was a passage round the island between it and the Casket rocks, but that a vessel larger than a small fishing boat had never passed before. Not to attempt the passage was inevitable death—on the contrary, to attempt it might possibly be successful. He did not hesitate—the ship was put before the wind, with what little sail she could carry—all the gentlemen passengers were now on the deck, viewing what to them appeared to be their tomb;

for the eye could discover no possible passage after having passed the first rocks, over which the sea broke with ungovernable fury. Our good Captain, (and I shall never forget him) from the moment of our entering the passage, had taken his stand upon the mizen topmast shrouds, from which he overlooked the rocks and saw some prospect of escape, and did not for a moment lose his calmness and fortitude; he had now become so hoarse that his orders were conveyed by one sailor to another, until they reached the helmsman.

"About midway the passage, a rope from the spanker struck and twisted itself round the wheel, and the rudder for a moment became unmanageable. At this critical juncture, as we were about striking the rock, the steward ran with an axe, and with one blow freed the wheel: the ship obeyed instantly, and (as we afterwards found,) rubbed up a small piece of her copper upon the rock which would otherwise have terminated our mortal career. Behind us was a brig in much the same situation with ourselves, but in endeavouring to follow us struck upon one of the rocks, and it is presumed all on board perished; we were fortunate enough to escape them all, and getting between the island and the main land, our Captain came down and went into the cabin, where he was greeted by all the passengers, the ladies in particular, jumping upon his neck to give him the affectionate kiss of gratitude. However, before all had finished, the first officer came running down, saying there was high land ahead, under the lee bow; from its situation, the Captain immediately recognized the point of Cape La Houge, and said 'then our voyage must terminate; for it was impossible to gain the centre of the channel and go to sea.' When she came near enough we saw two vessels already on shore. The Captain ordered all sail to be set that could, in order that she might go up higher than otherwise, thinking there was more hope of saving our lives by being near in shore; accordingly she was put head on, and struck with a tremendous crash, about 5 o'clock in the afternoon. Thanks to Providence, we were in a good ship, commanded by a first rate officer. The tide was at its utmost height, which was a bounty unforeseen except by Him, who orders all things wisely.—Every moveable in the cabin, except trunks, &c. went to pieces; crockery, &c. disappeared from the shelves, and was seen scattered over the floor. Here we lay until about 9 o'clock, when a man from the shore came on board, and said we were high and dry, for the tide had left us—about a dozen of us left the ship with him, and arrived at midnight at his little hut, where we found persons from other vessels which had been lost. My wife upon reaching the shore (although she had strength to walk some distance upon the rocks,) fainted away, her courage having left her, and she being no longer agitated by the fear of danger. About two o'clock in the morning other passengers arrived, and at four the



Captain and crew left the ship. We were received with more than expected hospitality—the beds were given up to the ladies, their former occupants sleeping with the gentlemen upon straw on the floor. The next day being All-Saints, we went to church with hearts filled with gratitude towards that Great and Good Being, who had so wonderfully and in so special a manner preserved our lives. Although a Catholic church, and the service in Latin, it did not prevent us from silently and fervently offering up our prayers of thanksgiving and praise. The next day, Sunday, we again went to church and heard a most impressive sermon from our worthy fellow-passenger, the pious Bishop Cheverus—I was sorry my wife could not understand him, but he made a short and pathetic address, in English, to the Captain and passengers, after the church service was over. All the inhabitants of the village (called Audeville) seemed to vie with each other which should be the most hospitable; although we have had little else than bread, milk, butter, and cabbage soup, yet it was all they had, and was given with a cheerfulness which made it equal to the most kingly fare. We left these good people on Tuesday morning for Cherbourg, twenty to twenty-five miles distance, some on horseback, some on foot, and the ladies, with the old and lame, on the carts which transported our baggage, for carriages could not go down to the cape. At the end of five or six miles, I found my wife so uncomfortable that I took her on behind me, having made a sort of pillion with a great coat and cloak, upon which she rode to Cherbourg very comfortably. Here we remained two days to recruit our strength, and then proceeded to Paris, where we arrived on Monday the 10th, about two o'clock."

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## The Grace of God Manifested.

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For the Methodist Magazine.

MEMOIR OF THE LATE MR. JOHN CORRY.

(*A Scotch Emigrant.*)

IN newly settled countries, amidst the complicated scenes which attend their progress and settlement, in respect to *civilization* and the introduction of *Christianity*, characters of peculiar worth can only be fully estimated, when we are brought by sad necessity to feel the shock which society has sustained by their death! Such is the case in the present instance.

Surrounding this place, where we have endeavoured to erect the standard of the Redeemer's kingdom in the wilderness, there is a greater contrariety and peculiarity of character than is to be found in the United States, or perhaps in the world! About twenty-five miles below this, on the east side of the Wabash, we

have a singular society formed by a German, (Mr. Geo. Rapp.) called "The Harmony Society." We cannot now, nor would it be proper for us here, to enter into a description of this people, or their place of "enchantment." A mixture of many excellent with many superstitious things, seems to be the briefest expression we can use in relation to their government. Fifty miles above us, on the same side of the river, is a settlement of *Shakers*, but too well known to require any description of them. From sixteen to eighteen miles west of us, we have an *English* settlement, originally projected by the English emigrant, Mr. MORRIS BIRKBECK. This settlement is composed chiefly of those of the *Unitarian* sect, formed pretty much like that of Dr. PRIESTLEY on *Wyoming* in *Pennsylvania*, about twenty-five years ago; and no doubt, like that, composed of that class of European population, not calculated in the general, to do well for themselves, or for the country which they have adopted. In addition to this contrariety of religious character, we have Baptists, two sets of them; Presbyterians, the General Assembly, and Cumberland; some Episcopalians, and many Newlights; some Universalists, and a settlement of French, of the Roman Catholic faith. To this may be added our church, which is tolerably numerous.

The notes by Mr. BIRKBECK, on his travels through the Atlantic and Western States, and his "Letters from Illinois," giving a glowing description of the country, particularly this part of it, induced several, among others, perhaps, Mr. ADAM CORRY, a Scotchman, and a gentleman of considerable estate in England, to make some large purchases of lands near this, with a view of forming a Scotch settlement. The subject of this memoir, Mr. JOHN CORRY, brother of the former, took an interest in a part of the land, and became the first "Scottish pioneer," of that settlement; which is situated about fifteen miles north of this place. He was born in *Dumfriesshire*, and married his amiable companion in *Galloway*, where he resided till he embarked for America, the 19th June, 1819, with his companion, one son, four daughters, two nephews, and a servant girl. He landed in New-York the 24th of August, and arrived at the falls of the Wabash, 20th January, 1820. On the way, he lost his youngest daughter. On their arrival at the place of destination, the spirit of the family was very much depressed. None but those that have left *ease*, the *comforts* and *conveniences* of *life* and *society* behind, with a view of fixing a residence in the wilderness, can imagine what sensations arise in the minds of the young, especially females, on such occasions. Here was a spectacle, and interesting too, in the highest degree. A family, whose whole deportment had marked them out as persons who had maintained a high rank in society in their own country, well educated, and refined in their manners, here in the wilderness of America, about to meet and encounter the most serious difficulties in forming a new settlement! A vast



country before them; and, although cheered by nature, in her grandest *attire*, abounding in beautiful *prairies* and *groves*, it was only here and there a solitary *cabin* pointed out to them the habitation of *man*. However Providence appeared specially to provide for them. Old Brother JACOB SCHRADER, once a member of the venerable Mr. OTTERBEIN's church, in Baltimore, who had removed to Tennessee, where the Pastor of his church died, on the special direction of Mr. OTTERBEIN, with all that society, joined the Methodist church. Brother SCHRADER had subsequently removed to Indiana: being better satisfied with Illinois, he had again removed and settled near Mr. CORRY's lands. In Brother S. and his amiable family, Mr. CORRY and his family, conceived that they had found friends indeed; and they truly proved to be such. Brother SCHRADER had opened his doors for preaching, and there was both circuit and local preaching at his house. A class was soon formed, which became large and respectable. It was here that Brother CORRY and his family, on Sabbath, or on week days, attended preaching regularly; and what was singular, it was here for the first time that they had ever heard a Methodist Preacher! Though strictly educated under the auspices of the church of Scotland, this family no sooner heard the doctrines of the Methodist church, than, upon serious reflection, they pronounced them to be the doctrines of the gospel.

In 1819—20, a Mr. STONE rode this circuit. In 1820—21, a Mr. JOHN STEWART was our travelling preacher. On going the first round in the fall of 1820, Brother STEWART was very strict in his attention in reading the discipline and rules of the Society. At Brother SCHRADER's Mr. STEWART read them, and as was usual with him made remarks thereon, and was very particular in impressing the duty of *family prayer* upon the *professors* of religion. Mr. CORRY and family as usual, were present. Brother SCHRADER remarked to the writer, that previously to this, he thought it very singular that his friend and neighbour CORRY would not permit a professor of religion, known as such to him, to visit him without requesting of them to have *worship* with his family before their departure. Oh! what a reproof this to many of us! and what also astonished and delighted him was, that his youngest son, Samuel, going one Sabbath morning to bring up his father's milch cows, informed him, that when he passed Mr. CORRY's he saw the three young ladies pass by into a *hazle grove* near at hand, and all kneel down to secret prayer! The writer himself was highly pleased with the appearance and deportment of this amiable family when attending divine service.

In the month of August, 1821, a *Camp meeting* was to be held near Mount Carmel. Mr. CORRY signified his wish to Brother SCHRADER to attend that meeting with his family, (neither of them I presume had ever been at one) and requested Brother S. to ask

his wife (Sister S.) to come over and give his family proper directions as to what was to be prepared, and sent two of his boys to assist Brother S's sons in erecting a tent for their accommodation. A brief account of this Camp meeting was published in the Magazine, Oct. No. 1821, p. 392, in a letter from Mr. W. BEAUCHAMP to the Editors, in which he mentions that seven out of eight of that family experienced religion at that meeting. It was at this meeting that Brother CORRY was powerfully awakened, and embraced religion. This deeply affected the young people. They were also awakened, and embraced religion, all of them perhaps in the course of about an hour! (the old lady having previously professed religion.) They then returned home, and not one of them now but what was rejoicing, except the eldest daughter, who began to doubt. When the glad news was proclaimed on their arrival, the poor servant girl began to weep bitterly. She had continued at home to take care of the house. Immediately the whole family fell upon their knees and continued in prayer alternately the whole night. When about break of day the servant girl obtained an evidence of the pardon of her sins—the doubts and fears of the eldest daughter were removed, and there was a general *family* rejoicing!

I had never visited Brother CORRY till after this happy occurrence, and when I then entered his house I felt such a degree of my own unworthiness, that I could not forbear expressing the sensations of my soul, flowing from the “abundance of my own heart.” I found him to be indeed the *Christian* and the *gentleman*; and never till now had I seen so fully exemplified the outward deportment corresponding with the *inward man*. Here, so recently a wilderness, were springing up a large settlement and society. Though myself an early settler of both Kentucky and Ohio, this exceeds any thing I ever saw; and here a family who lived as it were in a *little heaven* on earth.

Brother CORRY did not realize his expectations in forming a settlement of his *own* countrymen; the alarm of sickness which prevailed through Illinois and Missouri, in the fall of 1820, and which has subsequently been general through the United States, so alarmed even those who had landed in America, that they stopped at various places by the way. From the first it appeared to be Brother C's disposition to become wholly American in every thing that he conceived to be praiseworthy in their character. His scrupulous regard, however, to a proper observance of the *Sabbath*; his refusing to buy *meal* or *flour* ground, or *meat* slaughtered, on that *holy day*, had already marked him out as a very singular character, in the view of some of the wild *frontier settlers*, who like the poor Indian I once saw on White River, (Capt. WHITE-EYES) say “we know no *Sabbath*,” yet by those and all others he was universally beloved and respected.



The account that Brother C. gave of himself to Brother SCHRAEDER, (his yoke-fellow, for as such the writer used to term them) at the meetings, was to this effect:—"At the time that I was a child my father impressed upon me and all his children, the propriety of secret prayer. This was done urgently and in such a manner as not well to be evaded. When I grew up to man's estate, I married; he also then impressed upon me the propriety of taking up *family* prayer. To secret prayer I had strictly attended, but this was a cross too heavy for me. However, to meet my old father's requests and get along with the cross as well as I could, my wife and I would kneel down by the bed side, and sometimes I prayed vocally. My wife," continued he, "had embraced religion at an early period of her life, and she too impressed upon me the propriety of *family* prayer. I still thought myself too weak to undertake it; but after I heard Mr. STEWART read the discipline and rules of the Methodist Society, and make the appropriate remarks in relation to family prayer that he did on that day, on my return home I took up the cross, and from that time have strictly attended to it." I have remarked that this has been general with the family. They take it by turns, and are the most *praying* people that I ever saw. Once, twice, perhaps thrice a day you may hear prayer and supplication "vocally" poured out from the fulness of the heart by the young men, from out-houses or different parts of the farm, addressing a throne of grace; they indeed were in secret, but to hear the *voices* of persons thus engaged in prayer, produced the most solemn sensation! These youths, (Bro. CORRY's son JOHN and his two cousins) have ever continued very zealous. JOHN, though quite young, has been licensed to *exhort*, and may yet be a preacher of the gospel. In the month of September, 1822, Brother JOHN CORRY's Brother WILLIAM CORRY, his wife and six children, and son-in-law (Mr. JOHN MILLIGAN) arrived from Scotland. All of them, except the old gentleman, soon after their arrival, embraced religion and joined the society, and are patterns of piety.—What people could stand against such praying relatives! The society thus planted by these two venerable Europeans, one from Germany, the other from Scotland, has flourished very much; both of whom had opened their houses for preaching and prayer meetings—their sons alike zealously engaged in the cause of God. They have now upwards of sixty members in that class. What an interesting scene, to behold them congregated from various and remote parts of the earth, and some of different languages, here in the wilderness, worshipping that God who hath said that, "from one Sabbath to another shall all flesh come to worship before me, saith the Lord." Isa. lxvi. 23.

The writer has now to turn his attention to a more serious part of the subject. On his return from Ohio and Kentucky, sometime about the first of December last, he was informed of his

friend's indisposition. Repeated requests were sent to him to visit him, but from the complicated concerns in which he was engaged, he was prevented from doing so, till some time in March or April last, he sent on an appointment at the request of the circuit preacher, (Bro. HULL,) and was desired to sift out some little disturbance that had taken place among some of the members of the society. He then called on his friend CORRY, preached at his house, and found him labouring under great debility from a severe attack of the *dyspepsia*. His disease had baffled the efforts of his physician to remove it. Though emaciated and much worn down, his soul was devoutly engaged in the cause of God. His most anxious care now was for the prosperity of Zion. Brother CORRY was a man of a weakly constitution, yet of an unusually fine personal appearance: his countenance manifesting a free, open, and benevolent disposition, possessing a heart touched with all the finer feelings that adorn the *Christian*, or the man of *taste*, whilst modesty and humility, the *characteristic* of both the families, appeared to give him particularly so prepossessing a deportment, that we would be led, *irresistibly* led to grant him, on all occasions, a high place in our esteem and affections. He lingered on for some weeks in May—every occurrence that broke in upon that sweet harmony that reigned in his society, went like daggers to his sensitive soul. The last time he rode out, as one of the brethren informed me, was on one of those “errands of love;” and one of his last efforts on his dying bed was to exhort some to keep and maintain peace and tranquillity in the society. How blessed is the office of *peace makers*, for they are verily “the children of God.”

On Wednesday morning before he died, Brother CORRY called his son, “his only son” JOHN to his bed side, and in the most affectionate manner addressed him, told him that he was about to die, and committed to his care and charge, his family; and exhorted him to live in the fear of God. At times he appeared a little restless, but when asked by his tender family and watchful companion if he experienced any pain, he replied that he felt none. Physicians from a distance were called in, but all to no purpose—this he did not desire. Our dear Brother CORRY was now about moving fast to a land of rest, “where weary Pilgrims sleep,” free from care, where sorrow, sighing, sickness and death can never come, and where tears are wiped from the weeping eye. Oh!

“Blest Jesus! what delicious fare!  
How sweet thy entertainments are.”

Early on the morning that Brother CORRY died, Brother SCHRAEDER called to see him as he had hitherto done, and with all the sincerity of a Christian brother, asked him if he was *fully resigned* to die? He replied that sometimes he thought that he was *fully* resigned, but that at times his family laid with weight upon his



raind. Brother S. then told him that he must give up all to the Lord—that his family was grown up, and his children had arrived to years of discretion, and were well provided for—that they could help one another, as they had been ever disposed to do so. Soon after this the family sat down to breakfast, when Brother CORRY broke out into great transports of joy, and praised the Lord. Those present then joined in singing, (for he kept them much employed in *singing and praying*) and frequently joined them in this holy exercise, sometimes a *verse*, or a *part* of a hymn, as strength would permit. He sang,

“My suff’ring time will soon be o’er,  
Then I shall sigh and weep no more;  
My ransom’d soul shall soar away,  
To sing God’s praise in endless day.”

and

“Jesus my all to heaven is gone.” &c.

and

“Jerusalem my happy home!”

and as the verse would suit his case, he would join and sing in an audible voice, whilst his whole countenance was beaming with the joys of heaven. Thus expired our beloved and highly esteemed friend and Brother JOHN CORRY, without a sigh or groan, about 8 o’clock of the morning of Friday, the 16th of May, 1823, in the fifty-first year of his age, whilst his corpse after the spirit had left its earthly tenement, appeared as if it yet slumbered in the embraces of the blessed Jesus. His funeral sermon was preached on Sabbath following, by Rev. ROBERT DELAP, from 2 Cor. v. 1, to a numerous, respectable and weeping congregation, and his last remains on that day committed to its mother earth,

“And there to slumber in the ground,  
Till the last joyful trump shall sound;  
Then burst the grave in sweet surprise,  
And in its Saviour’s image rise.”

THOMAS S. HINDS.

Mount Carmal Falls, Wabash, July 2, 1823.

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## Miscellaneous.

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### RELIGIOUS THOUGHTS OF A DEAF AND DUMB MAN.

THE following thoughts were dictated by Mr. HAZIEL SMITH of this city, to his mother, who wrote them down at his request. This young man has never spoken nor heard a word. He is, nevertheless, a professor of religion, and gives every scriptural evidence of his having a genuine experience of divine grace in his heart, as far as can be collected from his general deportment, and from the communication of his thoughts and feelings by signs.

New-York, Jan. 1, 1824.

THIS first day of the year I meditate on the purity and holiness of God. Then I view sinful man. How exceedingly sinful and depraved! not one good thought of his own can he claim!

but he is wicked by his very nature, and more, and more, by practice continually ; his very will is corrupted, and an enemy to God and his holy law. I consider that we poor miserable sinners, should know nothing of salvation only as it is written in the book of God, and revealed to those who read it, and pray too. Then the Spirit of God shows it unto them ; but all the rest of mankind who do not read it, or do not seek by faith and prayer, are all wicked and abominable in their ways and practice, to the eyes of a holy God. I find that those who have been blessed by the knowledge and practice of this blessed book, the bible, and fall into sin again, and are entangled, if they look again in the book with attention, and are sorry for their sins, that they will again find virtue, and be restored to God's favour ! O what a blessed record the holy scriptures must be, to be attended with such power ! But there are some men that have not been contented with the virtue of the bible, but would have added some of their own wisdom to it ; by constructing the use of images in their places of worship which they must have imagined would bring an awe on the minds of their audience. Such have not made a good use of the bible ; they have laid it aside, and compiled other books, and distributed them among their people ; but they have failed in their attempt. Very few, if any, have ever learned the lessons which the bible teaches, and no wonder the Holy Spirit will not attend with its divine efficacy any other book but the bible, to reform men's lives and correct their vicious habits. I understand that wheresoever this blessed book is deposited and read with attention, whether in the church or in the house, people of every description will be blessed and instructed in the salvation of their souls, and in their duty one towards another. It needs no invention of men ; it is perfect in itself. All the good that has ever been found out in this world, comes out from the knowledge of this blessed book. All the good books are mixed with portions from this holy book. It appears to me that every other book is blank in comparison. It corrects all errors, settles all disputes ; it unites churches together. All the good that is done, is completed and confirmed by its holy precepts. One little portion of it will serve a man for years for instruction and direction. O how precious it must be for one to know the value of it properly.

God has given wisdom and knowledge to some of his faithful ministers to unfold and open some of its treasures, but will it ever be all unfolded ? It is a spring of life, and the little streams run out and give life to all who drink of them ; and all those who are deprived of the benefit of those streams, either by their wilfully neglecting, or for want of knowing it, are dead and barren, and cannot bring any fruit of righteousness acceptable to God.

15th. I consider again that this gift of God, the holy bible, is wonderful in its operation on the minds of men in general ; for they read it over and over, and many learn whole chapters and



repeat them, and yet are none the better in their lives or manners. The understanding of it to edification for the salvation of the soul, is a second gift of God, in order to receive a full fitness to dwell with him in his glorious kingdom hereafter. All the kings and nobles, the great men of the world, who despise this precious book and its holy precepts, and continue so to do to the end of their days, will be as chaff. Although they have been so great in the world, their grandeur on earth will avail them nothing, because they did not adhere to the book which God sent to instruct all the world. The poor have an equal share in it, and the good man who makes it his daily study, gains wisdom for all things. It makes him happy in his mind, steady and contented in his daily employment, firm in his faith, and he does prosper in his undertakings, because he daily remembers the commandments that God has given him in his book; and this man is blessed in the morning and in the evening; and he will be blessed in a better life after death.

HAZIEL SMITH.

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ON THE CIRCULATION OF THE HOLY SCRIPTURES, AND THE PAPAL  
BULLS AGAINST BIBLE SOCIETIES.

*By the REV. JAMES TOWNLEY.*

(Concluded from page 111.)

*2. Bull addressed to the Archbishop of Mohilow, or Mohiloff.*

“POPE PIUS VII.

“To our venerable Brother STANISLAUS, Archbishop of Moghiley, (or Mohiloff.)

“Venerable Brother. Health and Apostolic Benediction.

“1. We are borne down with poignant and bitter grief at hearing of the pernicious design, not very long ago entered upon, by which the most holy books of the Bible are every where dispersed in the several vernacular tongues, and published, contrary to the most wholesome rules of the Church, with new translations, and these craftily perverted into bad meanings. For we have perceived, from one of those versions which has been brought to us, that it tends to destroy the sanctity of purer doctrine; so that the faithful may easily drink deadly poison, from those fountains whence they ought to draw the waters of salutary wisdom.

“2. But we were still more deeply grieved, when we read certain letters signed with the name of you, our Brother; wherein you authorized and exhorted the people committed to your care, to procure for themselves modern versions of the Bible, or willingly to accept them when offered, and carefully and attentively to peruse them! Nothing, certainly, could more aggravate our grief than to behold you, who were placed to point out the

ways of righteousness, become a stone of stumbling. For you ought carefully to have kept in view, what our predecessors have always prescribed; *viz.* That if the Holy Bible in the vulgar tongue were permitted every where, without discrimination, more injury than benefit would thence arise.

"3. Further, the Roman Church receiving only the Vulgate edition, by the well-known decree of the Council of Trent, rejects the version in other languages, and allows only those which are published with notes, properly selected from the writings of the Fathers and Catholic Doctors; lest so great a treasure should be subject to the corruptions of novelties, and in order that the Church, scattered over the whole world, might be of one lip and of the same speech. Truly, when we perceive in a vernacular tongue very frequent changes, variations, and alterations, proceeding from the immoderate licentiousness of Biblical versions, that immutability would be destroyed; nay, the divine testimonies, and even the faith itself would be shaken especially since from the signification of one syllable the truth of a dogma may sometimes be ascertained.

"4. Wherefore, by this means, Heretics have been accustomed to bring forward their corrupt and most destructive machinations, in order that they might insiduously obtrude each their own errors, dressed up in the more holy garb of the divine word, by publishing the Bible in the vulgar tongue, though concerning the wonderful variety and discrepancy of these they mutually accuse and cavil at each other. For heresies arise only, saith ST. AUGUSTINE, when the excellent Scriptures are not well understood.

"5. But, if we lament that men, the most renowned for piety and wisdom, have often failed in interpreting the Scripture, what may not be feared, if the Scriptures, translated into every vulgar tongue, are given to be freely read by the ignorant common people, who usually judge not from any preference, but from a sort of temerity? 'Is it so,' exclaims ST. AUGUSTINE properly, 'that you, untinctured by any poetical skill, do not venture to open Terence without a master; but you rush without a guide upon the Holy Books, and dare to give an opinion upon them without the assistance of an instructor?'

"6. Wherefore our predecessor INNOCENT III., in his celebrated epistle to the faithful of the Church of Metz, most wisely commanded these things: The hidden mysteries of the faith are not every where to be laid open to all people; since they cannot every where be understood by all men, but by those only who can comprehend them with a faithful mind: on which account the Apostle says, (1 Cor. iii. 2,) 'To you who are the more ignorant, as it were babes in Christ, I gave milk to drink, not food; for strong meat belongeth to the elder.' And as he himself said to others: 'We speak wisdom among the perfect; but among you I determined to know nothing but Jesus Christ, and him crucified.'



For so great is the depth of the divine Scriptures, that not only the simple and illiterate, but even the prudent and learned, are incompetent fully to discover their meaning. Because many who have diligently searched have failed, it was rightly ordained of old in the divine law, (Exod. xix. 12,) that the beast which shall touch the mountain should be stoned; lest truly any simple and unlearned person should presume to reach after the height of Sacred Scripture, or even proclaim it to others: for it is written, 'Mind not high things.' Therefore the Apostle commands, not to be more wise than is becoming, but to be wise soberly.

"7. Yet not only the letter of INNOCENT III., just quoted, but also the Bulls of PIUS IV., CLEMENT VIII., and BENEDICT XIV. are very well known; in which they forewarned us, lest, if the Scripture was unreservedly laid open to all, it would, perhaps, be despised and disregarded, or being improperly understood by persons of low capacities, it would lead them into error. But you, our brother, may know plainly, what is the opinion of the Church concerning the reading and interpretation of the Scripture, from the famous Bull Unigenitus, by another of our predecessors, CLEMENT XI.; wherein are expressly refuted those opinions which asserted, that it is useful and necessary at all times, in all places, and for all descriptions of persons, to know the mysteries of the Scripture, the reading of which was intended to be for all,—that it is pernicious to keep it back from Christian people; yea, that the mouth of Christ was closed against the faithful, when the New Testament was taken out of their hands.

"8. But what caused even still greater grief is this; that you have gone so far, when transcribing the Decree of the Council of Trent, concerning the Canon of Scripture, as to omit those things respecting traditions, which are sanctioned by the same context. For, whereas these Holy Fathers openly declare, that the word of God is contained, not merely in the written books, but also in the most indubitable traditions of the Church, relating both to faith and to morals; which as proceeding either from the mouth of Christ, or dictated by the Holy Spirit, and preserved by continued succession in the Catholic Church, this most Holy Synod receives, and venerates with equally pious affection and reverence:—You, venerable brother, have not feared entirely to garble this passage, with the same artifice with which we observe you have quoted the letter of PIUS VI., our predecessor, to MARTINI, Archbishop of Florence! For when that most wise Pontiff, for this very reason, commends a version of the Holy Scriptures, made by that Prelate, because he had abundantly enriched it by expositions drawn by tradition, accurately and religiously observing the rules prescribed by the Sacred Congregation of the Index, and by the Roman Pontiffs; you have suppressed the part of that letter in which, these things are related: and thus not only have you excited the strongest suspicion of your judgment on this sub-

ject, but also, by not fully quoting both the context of the Holy Synod, and that of our aforesaid predecessor, you have given an occasion to others to err, in an affair of so great importance.

“9. For what else, venerable brother, can these mutilations mean, but that either you thought not rightly concerning the most holy traditions of the Church, or that these passages were expunged by you for the purpose of favouring the machinations of innovators, which certainly tend to deceive the faith of the readers, and to make even the common people themselves read with an unsuspecting mind those versions which, as we showed above, must to them be much more injurious than profitable?

“10. Moreover, if this would by no means be lawful for any Catholic person, what shall we say of a holy Prelate of the Church, whom pastoral dignity has constituted the guardian of the faith and doctrine committed to him; and who is strictly bound, by the force and obligation of the oath he has taken, both strenuously and diligently to remove from the people what may lead them into the danger of erring, and to observe and maintain the laws and regulations of the Church?

“11. You see, therefore, venerable brother, what ought to be our mode of acting toward you, if we were disposed to enforce the severity of the Canon Laws. For, said ST. THOMAS of Canterbury, he, who does not come forward to remove what ought to be corrected, gives his sanction to error; nor is he free from suspicion of secret conspiracy, who evidently neglects to oppose mischief.

“12. But we, for the love we bear you, insist only upon that, from which, since it must be enjoined upon you by divine authority, we cannot refrain; namely, that you would take away the scandal, which by this mode of acting you have occasioned. Hence we most earnestly exhort you, our brother, and beseech you by the bowels of our Lord Jesus Christ, that you will strive to repair, by a due and speedy amendment, all those things which you have improperly taught or done concerning the new versions of the Bible.

“13. It is to be wished, venerable brother, that, emulating the example of illustrious men, which procured for them such honour, you would consider how you might reprobate these your deeds by a solemn and formal retraction! We cannot, however, avoid exciting you, and by virtue of your sacred vows of obedience, we even command you, to do at least what is necessary for preserving the purity of doctrine and the integrity of the faith: namely, that in a fresh letter, addressed to the people, containing the whole contents both of the decree of the Council of Trent, and of the letter of Pius VI. on this subject, you should sincerely and plainly teach, that the Christian truth and doctrine, as well dogmatical as moral, are contained not in the Scriptures only, but also in the traditions of the Catholic Church; and that



it belongs to the Church herself alone to interpret each of them. Moreover, you should declare, that you did not intend to recommend those versions of the sacred books, in the vulgar tongues, which were not exactly conformable to the rules prescribed by the Canons and Apostolic Institutions. Lastly, you should make known and declare, that, in advising and recommending the perusal of these divine Scriptures, you had not respect to all the faithful indiscriminately, but only to ecclesiastical persons, or at most to those laymen who, in the judgment of their pastors, were sufficiently instructed.

“14. If you shall truly perform all these things, as we trust in the Lord you will, and which we promise ourselves most certainly from your prudent and tractable disposition, you will afford great consolation to our mind, and also to the Church universal.

“Filled with this hope, we permanently impart to you, venerable brother, and the flock committed to your care, the Apostolic benediction.

“Given at Rome, at St. Mary the Greater, on the third day of September, 1816, the 17th year of our Pontificate.

POPE PIUS VII.”

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### 3. *The Edict of the Hungarian Government.*

“— Considering that the London Bible Association has caused the establishment of several affiliated societies, particularly in Germany, and that several such associations in the Imperial Hereditary dominions, particularly among the Protestants, have a more intimate connexion in view; his most sacred Majesty has been graciously pleased to ordain, that care be taken that printed copies of the Bible be not circulated gratis, nor at low price, by such foreign associations and societies in his Majesty's hereditary dominions, nor the establishment of a Bible Association allowed. For the rest his sacred Majesty is graciously pleased to allow the trade in Bibles, as in all other books, by booksellers, according to the ordinances published on this subject.

“The Royal Government hereby publishes this his Majesty's resolution, that the most punctual care may be taken to observe it in every point.

“Given at Buda, the 23d of December, 1816, in the Assembly of the members of the Royal Hungarian Government.”

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### 4. *Declaration of the Bishops of Hungary.*

“That the Bible Societies not long ago formed among the English, and which it is attempted to promote in all the world, have failed to produce that general good for which they are extolled, the most clear-sighted English themselves now perceive, and openly acknowledge. And therefore it becomes us to be peculiarly grateful for the very provident care of our Government,

which has hindered the entrance of these societies into the empire of the illustrious House of Austria: for, the old adage truly says, 'It is more infamous to turn out a guest than not to admit him.' But, that these Bible Institutions, although they have a plausible appearance, by no means agree with the principles of the Catholic Religion and Church, the SOVEREIGN PONTIFF. PIUS VII., has already declared; and indeed, by an apostolical Letter, addressed to the ARCHBISHOP OF GNEZN himself, on the very day of the holy Apostle PETER and PAUL, June 29th, 1816, praised his exertions and also those of the other Bishops of Poland, because they combined with might and main to repel the attempts which, by means of the Societies called Biblical, its enemies have made for the utter destruction of our most holy religion: especially in so depraved an age, when our holy religion is assailed on all sides with subtlety, and the most grievous wounds are inflicted on the Church. Likewise, in another apostolical Letter, dated September the third in the current year, sent to the ARCHBISHOP of MOHILOFF, his Holiness speaks thus: 'We are worn down,' &c..... [See Bull inserted in the preceding pages for this extract ending with "read therein with profit."]

"The Sacred Congregation for propagating the Faith, by the like authority of his Holiness the Pope, on the third day of August in the current year, sent letters to the Vicars Apostolic and Missionaries in Persia, in Armenia, and in other eastern countries; wherein he cautions them against a version of the New Testament into the Persian tongue, recently made, as if canonical, but yet dispersed very widely, by means of the English Bible Society, even among the infidels: and he warns them against all connexion with these Bible Societies, speciously pretending to promote Christianity. Thus the provident and most holy Chief of the Apostolic See, and the provident and most august Sovereign of this kingdom, by uniting their care, watch lest any injury should in our days befall religion and the republic."

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5. *Circular Letter to the Irish Prelates against Bible-Schools.*

"Rome, Court of the Sacred Congregation for the propagation of the Faith, Sept. 18th, 1819.

"My Lord.—The prediction of our Lord Jesus Christ, in the Parable of the Sower, that 'sowed good seed in his field; but while people slept, his enemy came and sowed tares upon the wheat,' (Matt. xvi. 24,) is, to the very great injury indeed of the Catholic faith, seen verified in these our own days, particularly in Ireland: for information has reached the ears of the Sacred Congregation, that *Bible-Schools*, supported by the funds of the Catholics, have been established in almost every part of Ireland, in which, under the pretence of charity, the inexperienced of both sexes, but particularly peasants and paupers, are allured by the blandish-



ments and even gifts of the masters, and infected with the fatal poison of depraved doctrines. It is further stated, that the directors of the Schools are, generally speaking, Methodists, who introduce Bibles, translated into English by 'the Bible Society,' and abounding in errors, with the sole view of seducing the youth, and entirely eradicating from their minds the truths of the orthodox faith.

"Under these circumstances, your Lordship already perceives with what solicitude and attention pastors are bound to watch and carefully protect their flock from the 'snares of wolves, who came in the clothing of sheep.' If the pastors sleep, the enemy will quickly creep in by stealth, and sow the tares; soon will the tares be seen growing among the wheat and choke it.

"Every possible exertion must, therefore, be made to keep the youth away from these destructive schools; and to warn parents against suffering their children, on any account whatever, to be led into error. But for the purpose of escaping the 'snares' of the adversaries, no plan seems more appropriate than that of establishing Schools, wherein salutary instructions may be imparted to paupers and illiterate country persons.

"In the name, then of the bowels (of the mercy) of our Lord Jesus Christ, we exhort and beseech your Lordship to guard your flock with diligence, and all due discretion, from those who are in the habit of thrusting themselves insidiously into the fold of Christ, in order thereby to lead the unwary sheep astray: and mindful of the forewarning of PETER the Apostle, given in these words, *viz.* 'There shall also be lying masters among you, who shall bring in sects of perdition,' (2 Pet. ii. 8,) do you labour with all your might to keep the orthodox youth from being corrupted by them,—an object which will, I hope, be easily effected by the establishing of Catholic Schools throughout your diocese. And confidently trusting, that in a matter of such vast importance, your Lordship will, with unbounded zeal, endeavour to prevent the wheat from being choked by the tares, I pray the all-good and omnipotent God to guard and preserve you safe many years. Your Lordship's most obedient humble servant,

"F. CARDINAL FONTANA, *Prefect.*

"C. M. PEDICINI, *Secretary.*"

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#### ANECDOTE.

A godly minister of the gospel occasionally visiting a gay person, was introduced to a room near to that wherein she dressed. After waiting some hours the lady came in, and found him in tears. She inquired the reason of his weeping. He replied, "Madam, I weep on reflecting that you can spend so many hours before your glass, and in adorning your person, while I spend so few hours before my God, and in adorning my soul." The rebuke struck her conscience. She lived and died a monument of grace.

## Religious and Missionary Intelligence.

### REVIVAL IN ELIZABETH-TOWN, NEW-JERSEY.

*To the Editors of the Methodist Magazine.*

*Elizabeth-Town, February 15, 1824.*

DEAR BRETHREN,

If you think the following narrative of the state of religion in the Methodist Episcopal Church in this place, would subserve the interests of the Redeemer's Kingdom in any degree, it is at your disposal.

SAMUEL S. KENNARD.

At the Conference last May I received my appointment to this place; and from a recollection of past occurrences in the Society, I came with extreme reluctance. The Society was small; the Classes by no means in a good state;—and it could not with propriety be said, that a prayer meeting existed among us. The attention of the Society was immediately called, and in a pointed exhortation, the importance and necessity of an immediate revival of religion was insisted on. It produced the desired effect, and in all the classes a covenant was entered into, to pray for an out pouring of the Holy Spirit. Immediately the word preached was heard with deep and earnest regard, and some were unable to resist the divine influence with which it was attended; and not unfrequently would two or three be set at liberty in one meeting. This visitation had presented us an increase of about twenty, and was progressing in a pleasing manner until all our meetings were interrupted by the commencement of sickness which prevailed to a great extent.

On the return of health we did not perceive the deep seriousness which had formerly characterized our meetings. We again resorted to the covenant, and about the close of the old year, it was evident days of prosperity were at no great distance; and with the commencement of the new year, again the awakening influence of the Holy Spirit was felt in many hearts. In a class meeting about the middle of January, the power of the Lord was mightily manifested, and souls converted. Since that time about thirty have professed to be new creatures, nearly all of whom have been admitted on trial, and the work is rapidly and orderly progressing. Our increase since the last Conference to this date, is about fifty, forty-five of whom have been admitted as probationers. I do not know that I ever have seen convictions more pungent, conversions clearer, or order more strictly preserved. May the Lord at this time restore the kingdom to his spiritual Israel.

### STATE OF RELIGION ON THE MISSISSIPPI DISTRICT.

*Extract of a letter from the REV. WILLIAM WINANS, Presiding Elder of the Mississippi District.*

"THERE has seldom occurred any instance of a revival of such a marked character in this country as to be deemed worthy of public record. The progress of religion has been noiseless, gradual, and in some instances imperceptible. Prejudices of a very stubborn character have been slowly undermined and weakened, and religious impressions have insinuated themselves into the minds of the people like the evening dew, though they have been productive of much spiritual fruit. Latterly, however, the showers of grace have been more sudden and powerful, particularly at some of our camp-meetings. At some of these

meetings we have flattered ourselves of a plentiful effusion of the Holy Spirit, as from twenty to fifty, and even seventy, have professed to receive justification by faith in Christ, at these peculiarly favoured seasons, and even a greater number have attached themselves to our church.

In the service of the sacrament of the Lord's Supper, which we have administered generally on these occasions, we have witnessed distinguished displays of the grace of God in awakening sinners. Hundreds who had continued unmoved through all the other exercises, I have seen melted to tenderness while behold-



ing this solemn ordinance administered. The doctrine of *holiness*, or of the necessity of *perfect love*, which we have lately insisted upon as the privilege of God's people more than formerly, has tended, we believe, to revive the work of God. This, together with a more strict enforcement of discipline, we hope, will greatly advance the cause of pure religion among us.

"In consequence, however, of a vari-

ety of causes, which we hope will have but a temporary existence, the work has somewhat declined. Temporal calamities, embarrassments in pecuniary affairs, seem to irritate the minds of the people, instead of leading them to adore the Hand which smites them. But I humbly trust that these things will subside, or ultimately subserve the interests of religion."

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#### REVIVAL IN TRENTON, NEW-JERSEY.

*To the Editors of the Methodist Magazine.*

DEAR BRETHREN,

When I communicated to you an account of the revival of the work of God, on West-Jersey District, I did not know what were the prospects in Trenton station, consequently it was not mentioned. Since then I attended a quarterly meeting there, and found that the Lord had been carrying on a grad-

*Long-Branch, Feb. 13, 1824.*

ual, but gracious work, for more than two months. Some have been converted, and many seem to be under awakenings. God's people are built up, and there appears to be an increasing attention to the word. More than a score have been added to the society on trial.

I am yours in haste,

JACOB MOORE.

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#### WESLEYAN METHODIST MISSIONS.

**SOUTHERN AFRICA.**—It must be matter of joy to every friend of humanity, to learn that the gospel tidings are received by the inhabitants of this portion of the globe. In addition to other stations on this extensive continent, accounts of which we have occasionally given, another has been lately commenced under very favourable circumstances, in South Africa, which embraces a very extensive and populous part of the country.

From the Wesleyan Methodist Magazine, we select the following extracts of a letter, dated July 1, 1823, from Messrs. HODGSON and BROADBENT, of the Boschuan Mission.

It will give you pleasure, while it is to us a cause of much rejoicing, that the Lord has enabled us to form a Missionary Station, which, after three months' experience, promises to be a permanent one; and with a Chief and people, by whom we were received with open arms, and whose conduct uniformly denotes a desire for our continued residence among them.

The *Maquasse* Mountains, in the neighbourhood of which we reside, and which give the name to this Boschuan town, are situated, we believe, about three degrees east of the junction of the Craddock, and one day's journey north of the Great or Yellow River. Our houses stand near a small fountain; and the cattle, we are informed, will always have a supply of water from two small rivers near us, and abundance of grass from an extensive plain, by which the mountains are surrounded. The air is most salubrious, and the soil evidently capable of improvement by cultivation. In respect to situation, we are where we wish. SIB-

BUNEL, the name of the chief with whom we are, is the person mentioned by Mr. CAMPBELL, (see his Travels, vol. ii. p. 357,) whose former residence was Kwataba, or, as Mr. C. names it, Yattaba, from which he retired upon the approach of a Commando out of Caffraria. At present, he and his people are here in temporary houses; but we have the most solemn assurances that their permanent ones will be built here, as soon as the country is relieved from the confusion in which it yet remains, from the terror excited by the operations of their enemies.

SIBBUNEL is of considerable consequence among the different tribes around us, and, from the attention shown by the small parties who have occasionally visited him, apparently respected. Though a heathen, he is shrewd and sensible; rules his people with authority; possesses abundance of cattle; and shows friendship for us, and confidence in us, on all occasions. We cannot give a correct estimate of the

people attached to him, as they are scattered at the different cattle-posts; but on one occasion we found his village to consist of five hundred houses. The population around us is, as far as we have seen and heard, considerable;—several villages may be visited on horse-back; and all, from whom inquiries have been made, state the population, east of us, to be immense. We are, thank God, in the Boschuan country, amongst those whose language is spoken by many tribes, and where a door is opened to a large field of usefulness for missionary exertion, among a people, who will, when the Gospel prevails amongst them, greatly excite the interests of the religious world. The people are absolute heathens; for though some of them admit the existence of both a good and a bad being, superior to themselves, yet they candidly confess that they know nothing relative to the soul, or a future state of existence: but the Gospel has not the rubbish of idolatry to remove before its foundation can be laid, for we have not seen the smallest vestige of religious worship amongst them. It must not, however, be expected, for some time, that the Gospel can be made known to them; for although Brother B. can converse upon common subjects, we have not one interpreter who can be employed in explaining the Gospel to them; and indeed we fear the language is yet to form, as far as it respects the introduction of terms to convey to their minds, the simplest spiritual truths. Our interpreter is only a boy, of about fourteen years of age, sadly depraved in his disposition, and manifesting much aversion to any subject connected with religion. He was, however the best, and indeed the only one we could obtain. We have built two comfortable houses, and are far advanced with two smaller ones, for our people; and though we are too late in the season to attempt sowing corn, we hope in a few months to benefit by the productions of a garden. In accomplishing our object, we have met with many difficulties; we have been exposed to a few dangers; and we have felt most strongly the necessity of a patient, persevering, and resolute spirit; especially as we approached the seat of war, where also no Europeans had been before us, and we were attended by mere hirelings uninterested in our object, and whose cowardly spirit was often difficult to manage. Nothing of importance, occurred to us till we reached the Great River, over which we were floated by men kindly sent to our

aid by Mr. SASS, the Missionary at Campbell, where, as well as at Griqua, we were received with the greatest affection. After leaving Campbell, all our people, dissatisfied without cause, and accrediting the idle rumours spread by the Corannas, who wished to detain us amongst them on account of our guns, &c., resolved to return, and actually left us a whole night. At the next village the same insubordinate spirit appeared; and even till we had our oxen yoked, and ready to travel, we had much reason to fear that we must drive our own wagons, or desist from our purpose. The Lord, however, at the time of our extremity, interfered, and enabled us to influence one of the men, which led to success with a second; and as we could, under these circumstances, command the interpreter and sheep-watcher, who attempted to conceal themselves, we gladly left a third, who had been the chief promoter of the disaffection that appeared. Soon after this the interpreter fled, influenced to do so by some wicked Corannas, who were envious at the preference we gave to the Boschuanas; and we were obliged to retrace our steps in order to recover him. After getting back the interpreter, and journeying eastward a few days, we narrowly escaped the main body of the Caffrees, being met by a small party of observation, as we supposed, by which circumstance we were cautioned to alter our course. Meeting with two Boschuanas, whom we engaged as guides, we determined upon another attempt; and proceeding in a north-west direction, we travelled on the banks of the River No, until the night of the 31st of January, when all our oxen and cows were stolen by some natives residing in the bushes not far from us. Our people went in search of the cattle; but, from cowardice and mismanagement, they were unsuccessful. A second effort was made, but when we arrived at the werf, to which the oxen had been traced, the robbers fled, leaving the skins, &c. of two of the oxen which they had slaughtered, and the rest of the cattle were dispersed. It appeared afterwards that the natives had fled, fearing an attack from us, and had suffered the oxen to roam at large. Our situation was indeed trying; with a murmuring people, without the means of removing our wagons, our food daily lessening, and not knowing the extent of the danger to which we were exposed from the Commando. A communication was however opened with SIBBUNEL on the 9th of February;



and on the 17th we were visited by him, with twelve of his attendants, bringing a cow for slaughter, thus kindly anticipating our want of food, and an ox, as food for himself and people during his stay with us.

On the following day, while we were arranging to send our men to Campbell for the oxen we had left there, those which we had lost appeared in sight, driven by three of SIBBUNEL'S OWN people, who were stationed at a cattle-post, and who had found them all wandering at large, except six, which had probably been devoured by lions. On this occasion we were overpowered with gratitude to our heavenly Father, who had so wonderfully interposed in our behalf, and given sufficient proof of his approbation of our efforts by restoring our oxen; thus preventing the inconvenience of sending our men a tedious journey, and enabling us to join the Chief with whom we wished to be, at the same juncture of time.

It is premature to solicit assistance by additional Brethren for this Mission; but as we may not have an opportunity of writing again for many months, we shall not be accused of being too sanguine in putting in our claim to be kept in mind in this respect, particularly as a Missionary, when properly settled, can be supported at as little expense here as in any part where we are likely to have stations in Africa. We are only one day's journey from a party of Corannas, (and in a line with Caffraria,) where a desirable station might be formed, and where a Missionary will always have a people, amongst whom to itinerate: for, though the Corannas are a most unsettled tribe, this situation will, we think, always attract a population; and if one of the pious men from the Khamiesberg

station would consent to live there, and act as interpreter, the Gospel might at once be preached to this people. At present, we believe the Corannas are without the Gospel, as the London Society have withdrawn their last Missionary in Mr. SASS: and, indeed, we are under a pledge to one of the Coranna Captains, who anxiously desired our residence with him, to mention his case to you: a promise which was extorted from us when his anxiety led him to drive off our cattle to the place he intended residing at; and when, finding us determined to seek the Boschuanas, he followed our wagon as if determined to abide by us, and stated, that "He had long had a desire for the Word, and that if we would not remain with him, he would sigh his life out." Whatever motives may have given rise to this man's conduct, it sufficiently indicates that no difficulty then existed in remaining with him. In apportioning out the various presents sent for the general use of the Missions, perhaps we shall be favoured with a few axes, adzes, picks, hammers, files, garden-rakes, hoes, light blacksmith's tools, and other useful kinds of cutlery; and should this mission be extended, a small printing-press would be of incalculable use, to provide us with elementary books for any school which may be established; particularly as being so far from Cape-Town, it is impossible, and would, if practicable, be very undesirable, frequently to visit it. The latter hint is suggested from the great advantage which will arise from the introduction of letters amongst the natives as soon as possible. Be assured that it is our wish to meet your approbation, while serving the Lord in the great and good cause in which we are engaged.

MR. SHAW has long been employed as a Missionary in Africa, and has witnessed, in the midst of his labours and privations, some success among the natives. The following are extracts of recent letters received by the Mission Committee from him, in which he states the commencement of the Caffre Mission.

*"Graham's Town, Aug. 28, 1823.*

"WITH the view of arranging with the Caffre Chiefs, and of selecting a situation for our first Missionary station in Caffreland, I took a journey into that country, the latter end of July, and returned in the beginning of this month. Of the particulars of my journey you shall hear shortly, by means of my detailed journal for that period, and which I will transcribe as soon as I can obtain a little leisure; but I am anxious to send this, that you may be acquainted with the general result. Through the good

hand of God upon me, not only my life was preserved while travelling on horseback among barbarous and savage men, and wild beasts; but my health also, notwithstanding my generally sleeping on the ground, in the open air, and experiencing very heavy rains during the journey. These, however, are small mercies, compared with the more important particular of having, through the blessing of God, succeeded in my object far beyond my most sanguine expectations."

## Obituary.

DIED,—On the 11th of Dec. last, near Birmingham, England, in the 64th year of his age, Rev. HENRY FOXALL, of Georgetown, District of Columbia. Mr. FOXALL had gone on a visit to England, the land of his birth, and expected to have returned to America, his adopted country, this spring. He died as the good man dies, tranquil and happy.—Death was to him but the portal of life, and he entered it as he had often encouraged others, during the course of a long and a sincerely faithful ministry in the Methodist Church, to enter it.—Mr. FOXALL was blest with both the means and disposition to be useful, and he was never found wanting in what was required of him as a neighbour, citizen, or friend. His benevolence was of

that discriminating character which gave to it so much usefulness. It was when other resources failed the enterprising and honest man, that Mr. FOXALL's hand was put out to uphold his fall;—nor was this extreme period waited for, but such helps as prudence demanded beforehand, and which he believed would be useful, were never withheld. The Methodist Church, in America, has lost one of its firmest supporters, and most useful members. His house was the home of the ministry. His purse, in various ways, was their auxiliary support. In Washington City is to be found a monument to his bounty. The *Foundry Chapel*, so called, was built by him, and presented to the society.

## Poetry.

*Lines written by MRS. MARGARET HOLMES, late of Belle-Ville, just before her death, and addressed to her Brother, the REV. JOHN DOW.*

Farewell, Dear Brother, cast your care on God,  
For I am call'd to meet death's cold embrace,  
Be patient still, endure affliction's rod,  
And trust your Maker's providence and grace.

View the rich mercies which have been bestow'd,  
In years which have already pass'd away,  
Your Saviour still in all his ways is good,  
Then wait with patience a more joyous day.

While you are upright both in heart and life,  
You may with safety lean upon the Lord;  
Let worldly minds pursue the ways of strife,  
God will a living to his saints afford.

With food and raiment let us be content,  
Man was not made to live by bread alone;  
In doing good let all your days be spent,  
And look by faith to your eternal home.

If God is pleas'd to call me first away,  
From pain and sorrow and affliction here,  
We hope to meet again in endless day;  
O may the blessed hope our spirits cheer.

From early infancy our joys were one,  
We shar'd each other's happiness and wo;  
In riper years when grace around us shone,  
Our mutual fondness did not cease to grow.

When keen conviction did my conscience wound,  
My Brother sympathized and felt the same;  
Unitedly we sought and quickly found,  
Redemption through the blessed Saviour's name.

Then hand in hand together we agreed,  
To follow Jesus, our exalted head,  
Who had our souls from sinful bondage freed,  
While at his table we together fed.

Oft have I sat to hear the gospel sound,  
Of free salvation from a Brother's tongue,  
When saints were fed, and mourners comfort found,  
A word in season both to old and young.

Oft has he broken to my hungry soul,  
The bread of life, commissioned from above;  
Oft have I felt the sacred pleasures roll,  
Which flow'd from Christian fellowship and love.

Oft when affliction my weak flesh assail'd  
With scorching fevers, or with racking pain,  
My Brother's prayers in my behalf prevail'd,  
My Saviour smil'd and bid me live again.

But now his prayers no longer can retain  
This feeble wasting tenement of clay,  
But still while here, my ardent soul doth claim  
His faithful prayers, to help me on my way.

And may my Brother persevere in grace,  
And to his calling faithful prove, and true;  
With cheerfulness the will of God embrace,  
Till he is call'd to bid this world adieu.

My tender-hearted Jesus, now look down  
Upon my Brother and his partner dear;  
Dispel the clouds which may around them frown,  
And every dark and gloomy prospect clear.

O may the children thou to them hast given,  
Who oft have been the subject of their prayers,  
Follow their footsteps in the way to heaven,  
And prove a staff to their declining years.

Hasten the happy period, God of love,  
When we shall soar from every trial here:  
Fully prepare our souls to dwell above,  
And from our weeping eyes wipe every tear.